THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

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CONTENTMENT.

"Sweet are the thoughts that savor of content—
The quiet mind is richer than a crown;
Sweet are the nights in careless slumber spent—
The poor estate scorns fortune's angry frown.
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss.
The homely house that harbors quiet rest,
The cottage that affords no pride nor care,
The mean that 'grees with country music best,
The sweet consort of Mirth's and Music's fare;
Obscured life sits down a type of bliss;
A mind content, both crown and kingdom is."

One of the greatest things that tend to make a person happy in this existence, is that of being contented with every circumstance of daily life. It is a true saying, that "a contented mind is a continual feast," because no matter what a person has to put up with,—if he be called upon to pass through a trying ordeal, whether in the form of sickness, poverty, or any other form of distress, when he possesses the spirit of contentment, he is to a greater extent enabled to withstand the trial, and pass through it as though it were an everyday occurrence. Such is the character of the man who has "a contented mind," and who makes his own happy "feast" in the midst of trying scenes and adverse circumstances.

Contentment, by cultivation, like any other virtue, becomes in time habitual. If an individual experience hardships and trials, let him make the best of them, and, trusting in God, acknowledge His providences, instead of fretting over the realities of a life designed as a probationary sphere. And let him hold his nature at all times under subjection, and make contentment his motto. The lives of many have been made miserable through not properly understanding the great key of mental resignation. Contentment is certainly a pleasant associate, and it should be a constant one. Then we would always be comparatively peaceful and happy. Let us consider the question, what constitutes contentment?

It is not so much in the abundance of wealth, or worldly surroundings,

or even in agreeable companionship at all times, but it seems to be more through a willingness to face trials, overcome difficulties, and surmount obstacles. And to do this for the Gospel's sake, makes our contentment sweeter than ever before. It has been wisely remarked, that "he is happy whose circumstances suit his temper; but he is *more* excellent who can suit his temper to any circumstances." And it is so, for a person who can meet adverse circumstances when they come along, with a contented heart, and make the best of them, is more excellent than he whose circumstances are so shaped by fortune as to always "suit his temper." Contentment is a grand secret of success in life; it is the fly-wheel to the wonderful machine of prosperity; to be able to make the most of circumstances, and draw from sorrowful surroundings the elements of victory and triumph. A man of this kind needs not wealth to start on the race of life. He sees beauty in the rugged hills of misfortune, and hears music in the mournful breeze of troubles ahead. He sees stepping-stones to greatness in the changing scenes of fortune, and finds amusement in what other men regard as calamities and affliction. Such people, though steeped in poverty or surrounded with sickness, and living in a way that impresses others with sympathy, are contented in their very natures, and are always happy, for "happiness consists not in possessing much, but in being content with what we have." And

> "Thrice happy they, the wise, contented poor;
> From lust of wealth and dread of death secure;
> They tempt no deserts, and no griefs they find;
> Peace rules the day, when reason rules the mind."

The influence of contentment is mighty in the hearts of those who seek to make bright their darkest scenes; who strive to soothe the angry waves of the "sea of trouble" with the oil of gladness which flows from a cheerful heart; whose greatest aim is to treat all trials as the pathway to true success and happiness in this life; for, in the language of Kirke White:—

> "This is the charm by sages often told,
> Converting all it touches into gold,
> Content can soothe, where'er by fortune placed;
> Can rear a garden in a desert waste."

The benefits arising from contentment are numerous. In fact, a whole life of felicity can be attained through nurturing this principle in the heart, till it absorbs every cause for sorrow, and converts it into a sunbeam. It not only teaches a person to be satisfied with the misfortunes of life, but it incites to treat them as blessings in disguise, and by its cultivation in very deed, it will do much towards preparing him for perfection hereafter, for it conquers that most hated of all "weaknesses," a grumbling spirit.

"Contentment produces," says Addison, "in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them." Who is there that cannot corroborate this saying by his own observation, if not by his experience. It is verified in every one's life; for even a philosopher cannot merit his title worthily and truly, without he has made this principle a part of his attainments through study and experience. Contentment is not limited to any grade of society, it certainly does not specially choose high society; in fact, we find it the friend of the poor more generally than of the rich.

The whole benefit of contentment is gained in being satisfied with your every position, for "there is scarce any lot so low, except that of sinfulness, but there is something in it which is gratifying, and which brings its peculiar phases of pleasure;" Providence having so ordered things that in every man's cup, however bitter it may be, there are some cordial drops of joy, some sparkling beads of happiness, which, if wisely appreciated,

are sufficient for the purposes of ordinary life. And let us always remember that if we nourish contentment, although we may not be always happy, we shall be then at least resigned.

W.

ME AND MINE.

(From the Salt Lake "Contributor.")

It was a custom, prevalent in the middle ages, for knights and warriors, when going into battle, to wear upon their shields and helmets crests the of the house or family to which they belonged. This consisted, generally, of a brief moral or heroic sentence, chosen and adopted by the founder of a lineage as a general criterion of guidance, and cherished as a rule of faith and practice (too often of faith only) by his descendants. The habit of wearing engraven texts on shields and helmets, has become obsolete, but a great many people are to-day wearing mottoes in their hearts, which they observe far more faithfully than their mediæval progenitors did their written symbols, and which are quite as easily discerned as though they were engrossed in shining letters and flaunted to the public gaze. Shall I give the motto which nine-tenths of the human family carry with them into the great battle of life? It is, "ME AND MINE."

The extent to which this is manifested, in all the various phases of life and in the characters of some of "the best of men and women," is really remarkable. A partiality for self and for aught that pertains to self, is undoubtedly the ruling weakness of the human race, and of the whole animal creation, for that matter, but the *genus homo* is too prolific of illustration to allow any attention being given to the lower orders of life.

Egotism, as applied to the individual, is a phase of character so common and observable that it requires little, if any, dissertation. It is a failing contracted almost unconsciously, and it might be said, quite naturally. Man convinces himself, as he may with much propriety, that he is the very centre of his sphere of action; a sort of fixed star around which all others revolve, and were intended to pay homage, as becomes their inferior station. That such do not invariably receive the reverence to which they think they are entitled, is true, but that they expect it, is also true, and if deprived of their fancied rights, waste much valuable time endeavoring to persuade others that they have been defrauded of their due, and that the world as a good paymaster, in this respect, is certainly a failure. The amount of attention such people require, differs with their natures and circumstances, sometimes being defined by the position they hold in life, and the area over which their influence extends, but oftener by what they suppose constitutes their position and influence, and, it is needless to add, frequently consists solely of the supposition. We might choose, for extremes, the characters of Napoleon and Diogenes. The "Man of Destiny" demanded the homage of a world, the philosopher in rags was contented if his visitor kept out of his sunlight; yet each exacted what he had a claim to, and it must be conceded that Diogenes, whom we may wrong in calling an egotist, was certainly in the right.

No person, whatever his lot or condition, is inconsistent in believing himself the centre of his sphere. Every being on the earth is an autocrat in this respect. All he sees, hears and feels are but portions of a circle which he constitutes the centre. Sight, hearing and general apprehension are barred on all sides equidistantly. It is therefore a logical fact, that man is, at any point, exactly in the midst of a circumference defined by the normal operation of his own senses. This is not what is popularly called egotism. That infirmity only springs into existence when the individual imagines himself better, higher and worthier than his associate centres, and that he was placed there to exact the obedience of, and domineer over his surroundings. The efforts of the egotist to induce admiration, were they not so

offensive, would often be amusing. Not content with allowing merit to elicit its inevitable recompense, he feels it his duty, that virtue go not unrewarded, to inform the world of his fine talents and excellent qualities, as though his were the only mind capable of perceiving them, and, by so doing, unintentionally admits that his virtues are so infinitesimal as to be unapparent to any mind but the one of which they form a part. He will even go so far as to teach his sought out admirers the very form of praise he would hear from their lips, thus placing it beyond their province to express their own opinion, and seems perfectly satisfied with a style of adulation similar to, and almost as original as the utterances of the electric phonograph.

The egotistical man is easily detected, for he will generally be found doing one or the other of two things: speaking or acting to produce a sensation. He rarely ever loses himself in sincerity. Everything is for show; he walks, talks, eats, and, if possible, would sleep for the sake of an effect. Walking, his gait and manner are affected; speaking, he either praises or disparages himself, that his listeners may agree or disagree, as he desires; and if holding forth from the rostrum or the pulpit, instead of losing himself in his subject, loses his subject in himself, by affectations of speech, manner, and position; dining, he eats fast, slow, much or little, as he feels will attract the most notice; and as to sleeping, he would go without entirely, or drug himself into prepetual somnolence for a similar purpose. In fact, his whole life is a wind-swollen bubble, that floats upon the surface of the social stream, glistens in superficial glory for a little season, and then — bursts. Egotism is certainly ignorance, and the only effectual remedy yet discovered for that weakness, is solid, sensible knowledge.

But personal partiality is not the only kind of egotism we are considering; for notwithstanding the derivation and accepted usage, the spirit of its meaning covers a much wider space than is merely occupied by self. The man who loves himself unduly is very apt to love what belongs to him in the same way. The conceited young beau views his sweetheart through the magnifying lens of love, pronounces her perfect, the only one of her sex in existence that is so, and congratulates himself on being the sole person who could ever have deserved or secured so fair a prize. He may have thought the same, at different times, of every one of the dozen sweethearts he worshipped before, and very likely flitted down the scale from one to the other, as often as so requested, with a thankful heart that he had been reserved for each consecutive blessing; but this last one has accepted his heart and hand, and consequently becomes his destiny — "the only one he ever loved." The average married man is firmly of the opinion that he has "the best wife in the world;" it may be because she chose him as her companion, and has told him in her fondest moods, that "a better husband never walked the earth." She may have as many faults as the generality of her kind, and he, in his cooler moments, be willing to acknowledge it, but when under the influence of flattering fondness, he is just as ready to affirm that she is something out of the ordinary "run" of women; a creature of sterling character, refined taste, and excellent judgment — perfection incarnate.

And thus it continues. Where is the young father and mother who haven't the finest baby ever born? The boy whose father isn't the biggest and smartest man in the world? The mother whose daughters are not a little too good for any man alive? The father whose sons are not superior to the wives they are seeking? The brothers whose sisters—but why multiply examples? I have even known a man, in the heat of argument, to speak in exalted terms of his mother-in-law!

But, it may be asked, are not instances of this character evidences of domestic felicity; harmless outpourings of pure and innocent affection, more commendable in the issue than the restraint? Undoubtedly, so long as they remain harmless and innocent. Such examples of egotism are then

quite refreshing to contemplate. It is perfectly proper for one to think he has the prettiest sweetheart, the wisest helpmeet, the nicest relations, and the best of everything, so he is contented to enjoy his good fortune and allow others to enjoy theirs; and people of sense rarely ever go to a ridiculous extreme. But there are persons who are unwilling to rest satisfied with this. They not only believe that they and theirs are the best, but would require all others to think likewise. This is where the error begins.

Many illustrations might be given to show how wanton is this habit, how unconsciously it may be contracted and how liable the individual is to commit himself, who persists in its practice. But this partiality for our own embraces everything and everybody for whom we entertain any kind of affection, and at a certain point assumes a serious and unfavorable aspect. Our favorites, as a rule, are those who love us, who flatter us, and who assist us; our enemies, they who, in any way, oppose us or our favorites. "Me and Mine" is the motto we wear, the law we reverence, the creed we follow. It is absurd too, as it is lamentable, to see the perversity which actuates people in conceiving their likes and dislikes. A man may be a villain, corrupt at heart as Satan himself, one whom to see afar were to shun and detest; yet if he draws near, his face wreathed with smiles to hide the deformity of soul beneath, his lips uttering pleasant sayings, speaking well of us and ours, the door of confidence flies open, "come in" is graciously spoken, and the cunning serpent, gliding up the stairway of flattery, coils himself into the warmest corner of the unsuspecting heart.

But how is it with the honest hearted friend who tells us outright that our conduct is improper and unrighteous; who dares to speak the truth even at the risk of losing the friendship whose interests he would subserve; who stands up for principle and truth, and maintains his position at any cost? Why, we take umbrage at his action: he lacks the velvet touch necessary to soften our feelings, and is repulsed, while the unworthy favorite, taking advantage of the situation, drops honeyed poison into our ears to the detriment of the person of merit and integrity, and refusing to hear the defense we pass judgment on the biased testimony we have received. But supposing our favorite is the offender arraigned at the bar of justice to answer for his evil conduct, how hard it is for the most plain and disinterested evidence to shake our faith in his integrity, or if compelled to doubt, how eagerly we seize upon the slightest clue that affords a palliation for the offense. We too often decide and take action, irrespective of any principle or consideration of right. We are too often impelled to sympathize with, and even to cover and justify the faults and crimes of those for whom we cherish friendship and affection. I well remember hearing a young lady say once (the subject of duty to parents being up for consideration): "Well, I don't think I'd like any one my mother did'nt like." It was probably intended to elicit admiration, but it never occurred to me that there was anything in such a speech, either very admirable or very intelligent. I recall, at the time it was said, that it fell very flat upon the ear, and suggested either that the author imagined it impossible for her mother ever to be wrong, or that the young lady was a creature of prejudice who cared not to exercise her own judgment. I am convinced, however, that it was a thoughtless remark, such as are made every day in this world of show and vanity, but which are often uttered by people foolish enough, not only to say such things, but to believe what they are saying is as wise and sensible as it is dutiful and true.

There are just as many sons and daughters who think their parents can do nothing wrong, as there are parents who believe their children are always in the right, and who will magnify their virtues, hide their iniquities, shield them from punishment (for sins, too, which would be bitterly condemned and zealously punished in the sons of the stranger and the alien) thereby sanctioning and participating in their misdeeds, and encouraging

them in the downward road to perdition. And for what? Filial and fraternal egotism.

As with self, then, so with possessions; and as with possessions so with professions. Let a person be suited with his vocation, and he is very liable to imagine his calling the noblest, his business the most important, his circle of society the best, and the town in which he resides the hub of the entire universe. This is more apt to be the case with young people and those who have studied and traveled but little, and I will say here that this error, like all others of innocent ignorance, is only to be effectually combatted by those indispensable agents of learning, travel and observation.

The individual who launches out in an enterprise, engrossed with the importance of the stubborn technicalities which naturally perplex his inexperience, thinks that the eyes of Europe, Asia, and Africa are upon him, and and that all other business should stop and look on, while his elephant goes up the mountain. Should his initial effort meet with success, the action of the new-fledged-pullet, proclaiming upon the housetops that there is another egg in the world, is probably a fair exponent of his conduct and emotions. I have known teachers who seemed to imagine the whole world was a district school, that everything else should be suspended on examination day, and, if they had the power, would emulate Joshua long enough to command the sun and moon to stand while the recitations were going on. The editor, too, imagines he holds the destiny of nations on the point of his pencil, and as he walks along, wonders why the earth does not tremble beneath him. The district magistrate thinks he is another Atlas, on whose ample shoulders the world leans for support, and that every time he makes an "order," the starry hosts of eternal space clap their hands and shout aloud for joy. The base ballist only wishes he had a bat big enough to knock the earth into the left field of chaos, providing he could be there to "catch it on the fly." Then there is the stage driver, with his six lines and swinging whip; the rustic rowdy, with his red handkerchief and jingling spurs; the railroad conductor, with his "money-or-your-life" style of address; the dry goods clerk, with his stereotyped smile and flaming necktie; all, like the Astronomer in Rasselas, seem to think they have something to do with the rising of the sun, the routine of the seasons, and the present and future welfare of the globe they inhabit. The prevalence of this kind of egotism is enough to make one think that even the immortal Shakspeare, had he not left evidence to establish his claim to liberal and cosmopolitan principles, when he uttered his noble metaphor, "All the world's a stage," was inspired by the ardent love he cherished for his own darling profession.

That self esteem, to a degree, is legitimate, and, in fact, indispensable, is undeniably true. Many of the cardinal virtues of human character find their very origin in the attribute. Self respect must antecede the gaining of respect from others; self defence is the first law of nature; and he who is able, and will not provide for his personal wants, is an idler and a burden on the lap of society. The attribute, in its normal state, is as honorable as any in the human heart, and is really the motor and mainspring of all success. But, like all other good qualities and moral laws, it has its proper field and limit of meaning, to pass which perverts the faculty from its true purpose and effect, and makes a vice of what would be a virtue.

The line of demarcation must be rigidly observed. if we would not make bad everything that is good, for evil is simply the perversion of that which was once "made upright." "Ambition is the germ from which all growth of nobleness proceeds," and there is nothing, in a goodly desire to excel in and acquire whatsoever things are good, pure and desirable, that can possibly be construed as wicked and unworthy. It is only when our efforts to elevate ourselves work injury and unhappiness to others, or violate some principles of righteousness, that the alarm is sounded, the Rubicon passed, which separates the domains of vice from those of virtue.

Nor is there anything criminal in loving those who love us; in assisting, encouraging and protecting all who are endeared by the sacred ties of kinship; for he who will not do this, is declared in Holy Writ to be worse than the heathen. It is when partiality works injury, promotes vice, degrades virtue, shields crime and defeats justice, and when the discriminating goddess of Judgment is wide awake to the errors of strangers, and blind to the wickedness of its own favorites, that the principle is divested of its halo of light, and the perverted attribute sinks into the depths of merited and inevitable disgrace.

We should also love our own vocations; for he who will not devote himself to his profession, will never attain eminence in its practice. But this does not require that we entertain the silly notion that our calling is alone honorable, our business alone honorable, our business alone important, or that we are doing in one way any more than others are doing in different directions. We must not forget that man, in his highest estate, is only a factor, nor dispute the important truth, that number and variety are always necessary to form a perfect and harmonious whole.

We must be liberal in precept and in practice. Live and help others to live. And when we go forth to wrestle with the realities of life, instead of allowing the narrow, bigoted creed of *Me and Mine* to rule our thoughts and actions, let our banner be emblazoned with the sentiment, as broad and true as it is grand and beautiful, GOD AND MY FELLOW MAN!

O. F. WHITNEY.

Style is only the frame to hold our thoughts. It is like the sash of a window—a heavy sash will obscure the light.

There is nothing perhaps that people are more proud of than their independence of character, and yet not one in a thousand has much of it.

A good wife is the most faithful and constant companion a man can possibly have by his side while performing the journey of life. When a woman loves, she loves with a double-distilled devotedness.

Nightly rest and daily bread, the ordinary use of our limbs and senses and understanding, are gifts which are among the most desirable; yet, because almost every man we meet possesses these, we leave them out of our enumeration of blessings.

CHARITY.—True charity is the sweetest and most attractive of qualites. It smooths away the angles and rubs off the roughness and diminishes the friction of life. It adds grace to daily courtesies and makes burdens easier to be borne. The loving heart is the strong heart. The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business, in society, and in the church; but first and chiefest is the need for it at home, where it is the salt which keeps all things sweet, the aroma whch makes every hour charming, and the divine light which shines star-like through all gloom and depression.

WORK.—We are all of us workers in one way or another, but how many of us are possessed with an earnest desire that the work we put from our hands shall be a thorough, honest, faithful performance that shall fulfil its purpose and withstand the ravages of time? The great difference in labor is, not in what is done, but in how it is done—not in the kind of work we perform, but in the spirit we put in to it. From the cleansing of a room to the purification of a government, from the clearing of a forest to the chiselling of a statue, from the humblest work of the hands to the noblest work of heart and brain, it is the determination to make it of the best possible quality that places it in the front rank. The work that is performed only for the sake of what it will bring, not for what it is to carry forth, is like cloth of shoddy, which may please the eye, but will not wear. It is cheap flimsy stuff, woven with no nobler purpose than to hold together long enough to be bought and paid for.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 21, 1881.

THE HARMONY OF THE GOSPEL.

THE difference between the Church of Christ and the organizations of modern Christendom falsely called after His name, is plainly manifest to the honest seeker after truth. On investigation of the principles taught by the Latter-day Saints, it will be found that all principles they teach harmonize with the Scriptures. No principle contained in Holy Writ is wrested from its direct and obvious meaning, by "spiritualizing" or otherwise, in order to suit the vague and popular theories which tradition has implanted so universally in the public mind. The Latter-day Saints make no effort to conform the ancient Gospel to the infidel notions, fashionable whims or ethereal fancies of the present day. The Gospel revealed to them is the same as practiced by Abraham and the fathers, taught by Christ, propagated by the apostles, and testified of by all the prophets since the world began. It comprises the same organization as that established of old, it enjoys the same gifts and blessings, and possesses the same harmony in all its workings and effects. Unlike the divided factions that claim to represent Christ's Church in the world, it has "one faith"—that of the Scriptures, built on revelation from God—like the ancient Church, in which faith all its members participate through the Holy Spirit, and which is a living faith that develops into great deeds and practical works of righteousness for the salvation and final exaltation of believers. It has "one Lord," whom they all accept as the Redeemer, ascended into heaven with His resurrected body of flesh and bones, with which he appeared to His disciples and was caught up into the heavens from the Mount of Olives. They believe him to be the "Only Begotten of the Father," and they worship the Father in His name.

This Church has also "one baptism," not a diversity of forms such as "sprinkling" and "pouring," but the same as practiced by the ancient Church—immersion in water, as performed by John the Baptist, to whom the Savior came and "was baptized of him in Jordan." Then we find that Christ's Church also possessed the Holy Ghost in ancient days, which made itself manifest in divers gifts, among which were wisdom, faith, knowledge, prophecy, tongues, interpretations, healings, and a general development of the Saints in charity, love, peace, unity, and a growth in the things of God's kingdom. So have the Latter-day Saints received this same sweet influence,

and it is enjoyed by them in proportion to their faithfulness and adherence to the laws pertaining to the Gospel. Some have more, some less. All do not have the same gifts, nor the same exact measure of the Spirit. But according to their desires in righteousness, and their purity of life, God makes manifest His goodness unto them. This Spirit we find was promised to the believer anciently, and followed with its varied manifestations, the "laying on of hands" by the apostles and elders of the Church. The same to-day. No difference, where the same means are employed and the same faithfulness exhibited by the people. Is there any difference of opinion between the Latter-day Saints and Paul or Peter or John on any of these things? None at all! All is harmony, all is peace. If any misunderstanding should arise in a Church of this kind, it could not last, because they have communication with the heavens, and God who giveth liberally to them that ask Him will always impart wisdom, knowledge and truth for the guidance of His people. "Knotty points" do not take years and centuries to settle, ending in "divisions, strifes and contentions," but by direct revelation from the source of all light, the Saints can be instructed, informed and enlightened, thus becoming "of one heart and mind," and preparing for that still greater unity which will prevail in the near approaching millennium.

How different is all this from the condition of modern "Christians?" View their continual doubts, dissensions, wranglings; their variety of creeds divided and subdivided into sects opposed to each other on almost every doctrine of the Scriptures, without light as to the true nature of the Godhead, the future of man, or even the object of the formation of the earth on which we dwell! None of them will accept the voice of inspiration; if we desire to inform them of what God has revealed, they will not hearken, but through blind prejudice repudiate any and every instrument whom God chooses and sends unto them. If they have the light of the true Gospel, how is it they reject everything which claims to be revealed from God? If they have revelation themselves, will they not welcome those who have also been thus blessed? But no, they are in midnight darkness, they wander in a labyrinth of difficulty as regards God and His purposes, their ministers are "blind guides," and "as with the priest so with the people." Thus they are hastening down to the pit from whence they cannot escape "till they have paid the uttermost farthing." O that the beautiful harmony of the ancient Gospel, restored through angels to God's modern prophet, could but attract their attention, and its music fall upon the ear of the honest in heart, that they might receive it and be *saved!* And we bear testimony to you that it is verily true, yea, the truth of the living God, notwithstanding your prejudices, your dislikes and your traditionated blindness. The day is fast approaching when God will wake up the world with his judgments, and many will desire to see an elder from Zion and not find one. Be warned before it is too late, and turn unto the Lord and live, that you may have part in the First Resurrection, and rejoice forever in His glory!

POSTPONED.—The Sheffield Conference, which was announced for the 20th instant, has been postponed till May 8th, and will be held in the Albert Hall, Sheffield.

CONFERENCE.—A conference will be held in the Temperance Hall, St. Anne's Street, Nottingham, on Sunday, March 27th, 1881, at which President Carrington is expected to be present.

Meetings will commence at 10 a.m., and 2.30 and 6 o'clock p.m.

EMIGRATION RATES.—The fare to Ogden will be same as the last year £14. 14.

ABSTRACT OF CORRESPONDENCE.

President Roskelley, in writing from London on March 13, 1881, says:

"I am very pleased to be able to report a steady increase through the faithful labors of the elders. The past week Elders King and Romney report baptizing two persons at Braintree, and two more at Grays, Essex. Elder Stringfellow reports baptizing an intelligent young man at Brighton, Sussex, with applications from four other adults to be baptized at an early date. Elders T. C. Griggs and J. C. Bentley made use of the Camden Town Baths in this city on Thursday evening last, baptizing nine persons, five from the Whitechapel Branch, and four from the North London Branch, with prospects favorable for using the baths for a similar purpose again soon."

CORRESPONDENCE.

LETTER FROM PRESIDENT TAYLOR.

Salt Lake City, Feb. 24, 1881.

President Albert Carrington.

Dear Brother,—Your letters since your sojourn in the British Mission have been received, and from which I am pleased to learn of the success of the Mission under your presidency. I also approve of your course in traveling among the several conferences, for by this means you will become better acquainted with the elders in their several fields of labor, as also the situation, to a great extent, of the Saints at their homes, in all of which you will be enabled to direct and counsel for the welfare of all, in a manner that will be more satisfactory to yourself and in the interest of the Mission under your presidency.

It is gratifying to learn that the general health of the Utah elders is good, and that a good work is being performed by them in their efforts towards opening new fields, and that the Lord is blessing their labors.

Elders Alfred Best, Joseph W. Burt, Mosiah Booth and John Kynaston, have all safely arrived at home, and they have all improved in their health.

In connection with your letter respecting the Mission in Iceland, we have also received a letter from Elder John Eyvindson on the same subject. He is pleading for aid to emigrate some of the few Saints there, they being very poor and much oppressed. Should you have the means through the P. E. Fund, I think it will be well to render some assistance to that people the coming emigration season. I do not know that they have received any aid from the Fund for that Mission.

You will have seen by the papers the course that Governor Murray has taken in regard to the certificate of election for Delegate to Congress, and how it has been received by the press of the nation, in which action we do not expect he will make much capital; yet it becomes very annoying to brother Cannon to have to meet these schemes and devices gotten up and aimed at the liberties of this people. Did we not know that the Lord has His watchcare over us, we might feel to shrink at the many attacks made upon us by our enemies; but the Lord rules, and will control all things according to the counsel of His own will.

President Woodruff started on a visit to St. George last Monday. Elders Lyman and John H. Smith are also now on a trip visiting the several conferences in the southern part of the Territory; these brethren expect to return for the April conference. Elder Orson Pratt is now confined to his bed, and seems to be failing; does not have much appetite to eat, and has considerable pain; yet we are not without hopes of his recovery. Elder C. C. Rich continued to improve from the effects of his paralysis, and started for his home at Bear Lake last Saturday; he arrived on Tuesday afternoon; he stood the journey very well; the Saints turned out *en masse* to welcome him home again. Elders E. Snow and B. Young are still in Arizona. I do not know whether they will be with us at conference or not. Elder M. Thatcher is striving to do some good in Mexico, and everything seems to be prospering. My health, also that of President Smith and the apostles generally, is good; at least we all keep busily engaged, attending conferences, preaching, etc.

There has been a case of mandamus pending in the District Court for some two weeks, requiring Acting Governor Thomas to issue a certificate of election in favor of Hon. Geo. Q. Cannon. The arguments were heard last Monday, and I have just learned that Judge Twiss (the successor of Judge Boreman), this afternoon has decided to sustain the demurrer of Thomas's attorneys, so that in this Mr. Twiss has shown his position, and opposition to the rights of the majority of the people of this Territory. President Cannon is feeling well in his labors, and trusting in the Lord as to his final triumph.

Elder Wm. C. Staines started East last Saturday morning to attend to his duties as Emigration Agent.

The winter has been quite severe, but spring now appears to be upon us, and the prospects are quite favorable for a good harvest the coming season.

You are ever remembered in our prayers, as also the faithful elders engaged in the ministry. May God bless you.

Your brother in the Gospel,

JOHN TAYLOR.

REPORT FROM BIRMINGHAM.

President Albert Carrington.

Dear Brother,—As some time has elapsed since writing you in relation to the progress of the work of the Lord in this part of His vineyard, I thought a short account of our doings would not prove uninteresting to the readers of the STAR.

A short time after my last letter, it seemed as if a cloud came over us and hedged us in with barriers that appeared almost impenetrable. The work of the Lord seemed nearly at a stand still, and to add to our depression, quite a number of the Saints were taken ill, two or three of whom died. In connection with this gloomy and depressing state of affairs, a Mr. Chandler—city missionary of Hereford—commenced to publish in the *Hereford Times* a number of articles against the Latter-day Saints, and in those articles appeared the scrapings of nearly all the rubbish and wicked misrepresentations that have been circulated against our people during the last thirty years. I was informed that if I desired to answer Mr. C., the editor of the *Times* would publish it, so thinking it might be the means of removing some prejudice, and getting the Gospel before a class of people whom we could not otherwise reach, I waited a short time until the city missionary had expended all his ammunition. Then I commenced, and up to date five of my letters have been published *verbatim*. Two others are now in the printer's hands, and will make their appearance (I have no doubt) in due time. In the last issue but one of the *Hereford Times*, quite a lengthy article appeared, from the pen of one who signs himself "Vindex," and who gives Charles Dicken's account of a visit to the ship *Amazon*, which was about to set sail with a company of 800 "Mormon" emigrants. The account is a very favorable one, I assure you; and, to wind up with, "Vindex" says: "But for Mr. Chandler's letters in the *Hereford Times*, I should not have been aware that Hereford contained any Mormons. Let it be hoped that they are of the *Amazon's* eight hundred quality, and that Charles Dickens, were he alive and here to interview

them, would fail to find in them anything more worthy of his ridicule than he would discover in the city missionary."

In a letter received recently from Elder William G. Davis, I am informed that the tide of public opinion in Hereford has completely turned against Mr. Chandler, and that there now prevails quite a spirit of inquiry among the people in regard to the principles of the Gospel. The prospects are now excellent for additions to the Church in that quarter in the near future, which causes us to rejoice and feel encouraged in the good work of the Lord.

Some two or three months ago a man living in Birmingham opened his house for us to preach in, and yesterday I had the pleasure of baptizing him, and other members of the same family have signified their intentions to be baptized at an early date. I have also baptized two others (besides the one above-mentioned,) since writing you last, and if all come forward that have given in their names, I shall have some eighteen or twenty additions to report in another month.

Our Young Men's Mutual Improvement Association in this branch is quite a success, and I assure you it is very gratifying to me to see our youth manifesting such an interest in their spiritual growth. The Female Relief Society, organized about five weeks ago, bids fair to become a valuable aid to the priesthood in relieving the necessities of the poor Saints.

In my recent visit to the Sheffield Conference, I met many of the Saints who have, by their many acts of kindness, endeared themselves to me. We had a time of rejoicing together, and the past was lived over again. At the tea-party held on the 1st inst., at Whittington Moor, about 130 persons sat down to partake of the good things with which the tables were spread. Out of the above number, fifty were strangers. Judging from observation, quite a number will soon render obedience to the Gospel in that quarter. Our sick are nearly all well again. The cloud has lifted, and the gleams of bright sunshine seem to beckon us to renewed diligence.

Ever praying for God's blessing upon His faithful Saints, I am, with kind love,

Your brother in the Gospel,

JOSEPH GODDARD.

MINUTES OF A DISTRICT MEETING,

HELD IN THE LATTER-DAY SAINTS' MEETING-ROOM, 15A, HUNSLET ROAD, LEEDS, MARCH 13, 1880.

Present—Apostle Albert Carrington, President of the European Mission; Elder Lyman R. Martineau, of the Liverpool Office; Elder J. Cooper, President of the Leeds Conference, and Lorenzo Farr, Joseph Robinson, and William C. Rydalch, traveling elders in that conference; also Elder Newton Farr, of the Manchester Conference.

10.30 a.m.

Singing. Prayer by Pres. John Cooper. Singing.

Elder Joseph Robinson reported the Hull district. The Saints were improving and enjoying much of the Spirit of God, and desired to do right. Six baptisms had taken place quite recently. He felt greatly blest in his ministerial labors, and desired to be useful in building up the kingdom of God.

Elder Lorenzo Farr reported the Wakefield district, which consisted of the Wakefield, Castleford, and Purston branches. Most of the Saints comprising that district were striving to do right. He was endeavoring to spread the printed word during the winter months. He desired to do right, and to be useful in preaching the Gospel.

Elder William C. Rydalch reported the Keighley and Skipton district. He was laboring amongst his friends, and considered the prospects of doing

good quite promising. He desired to be useful the short time he should be permitted to labor in the Lord's vineyard.

Pres. John Cooper represented the Leeds and Bradford district. He felt pleased to say the condition of the Saints was greatly improved in the last few months. They were striving to do right and to improve their condition. Exhorted the Saints to be faithful and diligent day by day and keep the commandments of God.

Pres. Cooper then submitted the statistical and financial reports of the conference for the half-year beginning July 1st, and ending December 31, 1880, both of which were unanimously accepted. He then presented the Authorities of the Church in the following order: The general Authorities of the Church in all their organizations, as presented and sustained at the last General Conference held in Salt Lake City, October 10, 1880: Apostle Albert Carrington as President of the European Mission; Elder John Cooper as President of the Leeds Conference; the traveling elders, also the presidents and various organizations of the local priesthood in the branches, and that we sustain ourselves and one another by our faith, prayers and good works, by avoiding all evil habits, and living our holy religion as becometh true Latter-day Saints; all of which was sustained by the uplifted hand.

Elder Newton Farr, of the Manchester Conference, then spoke, exhorting the people to live their religion, showing the necessity of revelation to enable them to promulgate the plan of salvation, and closed by bearing testimony to the truth of the great work of the latter days.

Pres. Carrington said he was much pleased with the reports of the elders, especially in regard to the improved and improving condition of the branches, and adduced several good and plain reasons why the Latter-day Saints should reflect upon the important position they occupy among the nations of the earth, as that would help them to still more energetically strive to keep the commandments of God.

Singing. Benediction by Elder Newton Farr.

2.30 p.m.

Singing. Prayer by Elder Joseph Robinson. Singing.

Sacrament was administered by Elders Christopher Foster and Aaron Gledhill.

Elder Lyman R. Martineau said he was pleased to make the acquaintance of the Saints of the Leeds Conference, and discoursed very instructively upon the blessings and benefits of the Gospel which we have received. He reasoned very clearly upon the necessity and importance of obedience to every principle of the Gospel as taught by our Savior and His apostles, also those which had been revealed in this our own day, which was the same Gospel restored in its fullness. Said that those who obeyed the law of Tithing would be blest day by day and enjoy the Spirit of God, and finally reap the blessing of eternal life.

Pres. Carrington occupied the remaining brief time, saying he was much interested in listening to his young brethren who had been reared in the valleys of the mountains; also gave some excellent counsel to all present.

Singing. Benediction by Elder W. C. Rydalch.

6.30.

Singing. Prayer by Elder Lorenzo Farr. Singing.

Pres. Albert Carrington spoke of the futility of the world's opposition to the Lord's great latter-day work; of the design and power of the Gospel; of the mission of the Prophet Joseph Smith, and of the final prevalence of righteousness the world over.

The day was pleasant, and the audiences very attentive, manifesting much interest in each of the meetings. Several strangers, at the close of the evening meeting, expressed themselves highly gratified with what they had heard.

GEORGE TAYLOR, Clerk.

Half the ills we hoard in our hearts are ills because we hoard them.

SELF-RELIANCE.

"Our motive power is always found in what we lack."

Read the history of the rich and poor in all ages and countries, and you will find, almost invariably, that the "lucky dogs," as they are called, began life at the foot of the ladder, without a finger's lift from Hercules; while the "unfortunates," who flit along life's paths more like scarecrows than human beings, attribute the very first declensions in their fortunes to having been bolstered and propped by others. It is a proverb, that rich young men, who begin their fortunes where their fathers left off, leave off where their fathers began. The only money which benefits a man is that which he has himself earned. Inherited wealth, instead of prompting to further acquisition, is "a title-deed to sloth." The ready-made fortune of an ancestor, like his ready-made clothes, rarely fits the man to whom it falls. But why confine ourselves to those who have won distinction in the marts of commerce? Whence come the great lights of the intellectual firmament, — the stars that shine with steady radiance through the ages? Have they not, in the vast majority of cases, emerged to eminence from the chilling depths of obscurity, destitution, and want? Who are they that

"Pluck bright glory from the pale-faced moon,
Or dive into the bottom of the deep,
Where fathom-line could never touch the ground,
And drag up drowned honor by the locks?"

The scions of noble blood? The sons of the rich, who were dandled in the lap of luxury, whose path was smoothed for them at every step, who were never for an instant compelled to fight against the armed resistance of misfortune, penury, and wrong? No! they are men of humble parentage, — men whose cradles were rocked in lowly cottages, and who have buffeted the billows of fate without dependence, save upon the mercy of God and their own energies, — the gentlemen of nature, who have trodden under foot the "painted lizards" of society, and worked out their own distinction with an ardor that could not be quenched, and a perseverance that considered nothing as done while anything yet remained to be done.

There are many persons who are always looking to government, to reform societies, to improved educational institutions, to workingmen's or other associations, to anything and everything but their own hands and brains, to better their condition and make their journey easy. But even the best institutions can give a man no active help. Laws, wisely administered, will secure to men the fruits of their industry; but no laws which the wit of man can devise can make the idle industrious, the thriftless provident, or the drunken sober. Nine tenths of the great social evils which our reformers denounce are but the outgrowth of individual life, and no legislation can extirpate them, unless the axe is also laid at their root. It is said that when Fuseli presided at the Academy of Art in London, he read while his pupils drew, and rarely opened his lips. "I believe he was right," says his great pupil, Leslie; "for those students who are born with powers that will make them eminent, it is sufficient to place works before them. *They* do not want instruction, and those that *do* are not *worth* it. Art may be learned, but cannot be taught." What Leslie affirmed of painting is true of pursuit under the sun. The world, though rough, is, after all, the best schoolmaster, — better than books, better than study, — for it makes a man his own teacher, and gives him that practical training which no schools, academies, or colleges can ever impart. The great art of education, it has been said, is "to teach others to teach themselves." Nor is there any contradiction to this aphorism in the saying so often quoted, that "a self-taught man had a very ignorant fellow for his master"; for, by "self-taught," is here meant one who, ignorant of all that others have accomplished, makes no use of others' labors in any depart-

ment of art, science, or learning, and is therefore limited to the results of his own discoveries. It has been well said that, "in mind as well as body, we are children first, only that we may afterwards become men; dependent upon others, in order that we may learn from them such lessons as may tend eventually to our edification on an independent basis of our own.... The instruction of others, compared with self-instruction, is like the law compared with faith,—a discipline of preparation, beggarly elements, a school-master to lead us on to a state of greater worthiness, and there give up the charge of us."

It cannot be to often repeated that it is not helps, but obstacles, not facilities, but difficulties, that make men. Beethoven said of Rosini, that he had the stuff in him to have made a good musician, if he had only been well flogged when a boy; but he was spoiled by the *ease* with which he composed. Shelly tells us of certain poets that they

"Are called into poetry by wrong;
They learn in suffering what they teach in song."

It may be doubted whether the thousand helps which men have in this age of steam, electricity, and cheap printing, are not almost as great a disadvantage as blessing. A great statesment once said that the world is governed too much. In our day it is rather doctored to much,—takes too many powders, and is treated too much as an invalid. Society is everywhere overlaughed with institutions. Instead of being robust and healthy, it is getting into the condition of a sick man, with limbs bandage and face poulticed, a nightcap on its head, and pills in its stomach, always trying some new quack medicine, always on the eve of being cured by some new matchless sanative. Like King James I., of England, who was rendered helpless by the weight of his ponderous armor, men are crushed by the very coats of mail, shields, and defences by which they guard themselves against their enemies. The very asylums, hospitals, and infirmaries, which are the glory of the age, unavoiably aggravate the ills they are intended to cure. Not only are the sense of danger and the fear of penalty—the great checks on transgression—lessened by the helps and reliefs interposed between the sinner and the natural conseqences of his sins, but parents are encouraged to neglect the care of their children, knowing, as they do beforehand, that whatever may be their own thriftlessness or neglect of their children's education or morals, their offspring will find a safe retreat and abundant discipline in some Refuge of the Homeless, some Orphan Asylum or Reform School. — *From Mathews' "Getting on in the world."*

The length of the whole railway system of India now open for traffic is 8,611 miles, of which 6,073 miles are in the hands of guaranteed companies, 2,363 miles are State, and 175 are Native State lines. During the past year 395 miles of new railway were opened for traffic.

In order to distinguish genuine butter from so-called "oleomargarine," Hager saturates a cotton-wick with the melted sample, lights, and allows it to burn for two minutes, and judges its quality by the smell. Artificial butter gives the well-known offensive odor of an extinguished tallow candle.

A Remedy for London Fogs.—The native Londoner, remarks an American writer, is apt to deride the chess-board plan of most American and many European cities, with streets crossing each other at right angles and running in monotonous straight lines, mile after mile. This plan may not lend itself so readily to architectural effects as the short and tangled streets of London, but its sanitary and commercial advantages are beyond question. It may be that, after all is said and done, London will have to choose between enduring an almost ever-present fog, or the breaking up of its beloved labyrinths by cutting broad and straight avenues in various directions across the length and breadth of the city.